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THE
RIGHT
OF
PRECEDENCE
BETWEEN
PHYSICIANS and CIVILIANS
ENQUIR'D INTO.

(Price Six-Pence.)

THE
RECEDEENCE
OF
THE
CIVIL
RIGHTS
BETWEEN
CITIZENS
AND
CITIZENS
OF
THE
UNITED
STATES

(Title page)

THE
R I G H T
O F
P R E C E D E N C E
B E T W E E N
P H Y S I C I A N S a n d C I V I L I A N S
E N Q U I R ’ D I N T O .

Tu major, tibi me est æquum parere Menalca,
Fidis offendar medicis? irascer amicis? Hor.
Virg.



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J. ROBERTS near the Oxford-Arms in War-
wick Lane. MDCCXXV.

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OF
P R E C E D E N C E
B E T W E E N
P H Y S I C I A N S a n d C I V I L I V I S
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J. ROBERTS'S NEW TYPE OF CIVILIZATIONS IN THE
POPULUS: PRINTED: AND REPRINTED AT LONDON, FOR

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THE
R I G H T
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ENQUIR'D INT O.

HAVE waited hitherto, with no little *Impatience*, to see some good Effect of that Debate which I thought was happily started at a late Meeting of our University, upon the Subject of *Precedence*, between Professors of *Law* and *Physick*. And, tho' I can't in Opinion with the worthy Gentleman who first mov'd in it, I must needs say the

Motion was *seasonable*, and well became him ; for, besides that he intended an *Honour* to a Faculty he was promoted *above*, and was so ill-denying as to wave all Debates of that Nature, as long as he was a *Party concern'd* in the Motion, he did what in him lay, to put an End by *Authority*, to a Point in Controversy, which had long divided the Gentlemen of those Two *Faculties*; and I am very much mistaken if the same Person does not *bereafter* prove as much a Friend to Piety and Learning in his other *Designs*, as he has been already in *this*, to the Peace and Agreement of learned Men.

But to my great Disappointment, little more has been laid upon the *Subject* since the first Debate, than what has been argu'd in *private*, more for the Entertainment of *single* Gentlemen, than the *Use* and *Information* of *Mankind*. I have heard that the Matter is brought to a *Compromise*, and Professors in *both* Faculties have agreed to yield Precedence to one another, according to their *Standing*, and the Date of their Commencement.

But this to me appears no *satisfactory* Way of *deciding* a Point of such *Importance*. And to speak freely, it is but drawing a Skin over a Wound, and giving it a *Face* of Soundness, when there lies Filth and Purulence *within*, which will another Time break out with more Pain, and greater Danger.

The old

The Time is approaching, when it will be proper once more to bring this *Affair* upon the Carpet; and I am humbly of Opinion, that the Point is of such *Consequence*, that it ought not to subside, as it has done of late; it should neither rest upon that slight *Kaffle* it receiv'd at its first Appearance in Publick, nor be hush'd up in Silence under the Pretence of any *private Accommodation*, which the Parties concern'd have since come to, for the Sake of *Civility* and good *Manners in Company*.

I am one of those, who love *Peace* upon a *good Foundation*, and do, for that Reason, no less admire *Truth*, upon which alone a *lasting Peace* can be founded. And as I am qualify'd to introduce this Matter at the next Meeting of our University, and fully determin'd to do so, I thought it *reasonable* to give this friendly *Notice* to all Parties, that they study the *Point*, and make themselves Masters of it, and give it so thorough a *Canvassing* in what manner they think fit, as to leave no Room for *Exception* and *Wrangling* when the Question comes to be solemnly debated in that *Assembly*.

But before I come to the *Merits* of the Cause itself, you must give me leave to make one *Observation* in the Way, concerning the *Importance* of Precedence in general, which may prove of singular Use to Mankind who are for the most part *unappriz'd* of it.

As I remember, there fell a very rash Expression from a certain Gentleman (with whom it is not used to be so *unguarded*) who

appear'd an Advocate for Physicians, when the Motion was first made, to thrust them from their Place. He was pleased to call it a *Womanish Debate*, if I took him right; but, as much a Friend as I am to his Person and Cause, I will not follow him in that Opinion; and will further say, the Expression was mean and beneath the Dignity of his *Character*. There is an *unkind Reflection couch'd* in it upon a Sex by which much of the *Decencies* of Life and *little Morals* are supported: And it does not agree with that Taste of Gallantry which he is thought to have, and is very inconsistent with his *Profession*; and is even *ungrateful* in a Man of that Faculty, which is more in Favour with the *Ladies*, than any other, except *Divinity*.

But not to *insist* upon this, I can't think, that Expression *implies*, that the Matter is all beneath the Consideration of the greatest and most learned of Men: on the contrary, I think the Question was well mov'd; and since it has been moved, every one should endeavour to find on which Side of the Argument the Advantage lies; and I wonder that in this Interval of Parliament and Business (the usual Vacation of this Kingdom) something has not been offered before this Time, for the quieting Men's Minds. It is a Difference amongst His Majesty's Subjects, which it becomes every man's Spirit to compose, and is a Duty both of Religion and Loyalty.

I would ask, Is *Precedence* or Distinction of Place of no Moment amongst Men? Are *Women* only concern'd in it? Does *Society* owe nothing of *Conveniency* to it? Is it *indifferent*, whether a Man sits at a *Lady's Elbow*, or her pert *Chaplain's*; near a *Shop* at the *Head* of the *Table*, or *Beef* at the *Bottom*? Is there no Advantage in the *first Plate*, or the earliest Compliment of the *Glass*; or the Respect of *Waiters*; or in ruling the *Books* at a *Quarter Sessions*; and being honour'd with the *Cushion* in the Face of one's Country? Is it of no Consequence to be in the *Eye* of the *Government*; and does not Precedence contribute to that at a *Tholsel Entertainment*? What are *Academical Degrees* so dearly purchas'd for, but *PLACE*; and can a Professor answer it to his *Trust* or *Interest* to disparage Precedence? For what other Reason in Nature but Precedence, did a *Great Man* of my *Acquaintance*, lately become a *double grand Compounder* for his *Degree*; and another *undeceive* Mankind, or rather *deceive* Women, and suffer'd himself to be pronounc'd a *venerable Man* in spite of his *youthful Looks*? Shall not the solemn Doctor — in his Chariot take Place of plain Mr. — in his, and have the Heels of him in Preferment, according to the Start he has in *Precedence*?

Give me Leave to say, that the Notion of the *Insignificancy* of Place has been of infinite *Prejudice* to many *worthy Men*, and of as great *Advantage* to others, who have *juster* Thoughts of it. While *Dignity* sinks with its own Weight,

The Scum of Mankind will naturally rise above it.

I have a pious Concern upon me for all the important *Mistakes* of Mankind, and this amongst the rest ; as to which I have observed a strong Prejudice runs counter to the Nature of Things, and the Principles of *Truth* and *Reason*. Sure I am *Nature* directs every *Person* and *Thing* to maintain its Situation, or rather not so much to *keep* its own Place, as to *aspire*, and *displace* others. And the Reason is plain, because that is a Tendency to the *uppermost Point*, and an Approach to *Perfection*, ; and therefore, contrary to common Opinions, I have ever thought there is *Piety* in Pride and Ambition ; and that it is a *Virtue* to be æmulous and aspiring ; and when I hear, as in my Time I have many, *conceited* Declamations against *Pride*, I suspect it is with the Design of a *Monopoly*, and to *engross* it, as I have known an ingenious School-boy spit in his Mess of Porridge, not to *abuse* the good Creature, but to *secure* it all to *himself*. What is that *Dominion* so early given to Mankind, but Superiority of *Power* and *Place* ? And then to act up to it is not *Womanish*, but *Manly*. And if that was a *Precept*, I will take upon me to say, there is not one Point of Duty so universally and exactly observ'd.

And Society has so great a Consideration of Place, that we find wise *Provisions* made for the regulating of it, and for settling the due *Eminence* of all Degrees of Men, and an Office

of Heraldry for that Purpose, which may be found in almost every *House of Quality*. I could go further than this, but for this Reason, that it is *out of my Way*, and none of my Business, to determine the *Force* of great *Examples*, and make Conclusions upon *Scripture*; and perhaps my Friend's best *Apology* is, that the *Bible* is out of the *Road* of his Profession and Study; but I will say thus much, that as I have observ'd *Divines* to be so far scriptural in their Carriage, as to take the *Right Hand of Fellowship* on all Occasions, ahd carry their Disputes about Place as *high* as any other sort of Men, so their *Practice* (such is my *Deference*) is to me the best *Gloss* upon *Duty*, and my Conviction, and should be *his*. And this plainly determines the Point against him, and shews the Importance of Precedence; and then it will follow in *Logick*, that if taking Place be matter of Moment, to dispute about Place is not Womanish or *trivial*.

And this allow'd, I am inclin'd to believe, that upon this *religious* Principle all our late Promotions of *Nobility* have proceeded, and that so many Gentlemen have procured themselves *Titles*, not as some have *injuriouslly* thought, that they might take Place of their *Betters*, but out of a Sense of *Duty*: And while *some* (alas! too *many*) ignorantly despise them for their worthless Ambition, I regard them with another Eye, and honour them for their *Piety*, and *Courage*, and *Conscience*, and even *Condescension*, in being made Great; and do from my Heart pity such as cannot be greater, without being less.

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way it is to *paste* their Arms and *Titles* of Ho-
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the great *Damp* must have fallen on Honour and
laudable Ambition, had the *Peerage Bill* succeed-
ed in *England*; but I had this Consolation, that
had the *Sluice* been shut there, the *Flood* of
Honour had risen the *bigger* here, and *over-*
flow'd this my *Native Kingdom*.

I could here, according to *Custom*, produce
in favour of this uncommon Position, many
bright Authorities, and have now before me
above a Score of Quotations, gather'd with *in-*
finite Labour from St. *Chrysostom*, by his *Index*;
but, to the *Discouragement* of my *Learning*, the
Greek Types are not ready, and will not be set
till the *Twentieth* of next Month, when the
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I hope what has been offer'd will clear this Case of *Conscience*, and is sufficient to shew any Man of *Candor*, and who *loves* and *searches* after Truth as I do, the *Importance* of Place and Precedency amongst Men, that the *Peace*, and *Order*, and *Honour* of Society is owing to it: And as *Women* have been remarkably *strenuous* in asserting these Rights, I do hereby take up on me to return them the *Thanks* of *Mankind* (asking Pardon for the Professor's Misbehaviour) and do wish them *Perseverance* and *Success* in all their laudable Attempts of *that* Nature. Let them enjoy the *Wall* and the *Right Hand* of us from this Day forward, not in consideration of their *Weakness*, or out of our *Courtesy*, but in their own *Right*, as *Patriots*, and stout *Defenders* of the Privileges of their *own* and *our Sex*.

But to proceed. It were perhaps a proper Method in this, as in other Debates concerning Precedency, to appeal to the *Herald's Office*, and be determin'd by usual and stated *Rules* there,

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there, how Place in this Case is to be *given* or *taken*; but a certain *Lord* has assured me upon his *Honour*, that nothing concerning the present Question is there taken notice of; and whatever Orders may be delivered in Heraldry about *personal* Precedence, there is nothing said as to *Faculties*, except only this, that Doctors in Divinity, and those not *Specialists*, as we use to call them, *i. e.* such as have received that Degree by the special Indulgence and *undeserv'd* Favour and Grace of the University, shall have a Place immediately above Esquires that are not of Noble Families.

Upon which Observation, if it be true, as I fear it is, I have reason to apprehend some Disturbance in the Country amongst the Ladies there; therefore I do present my most humble Service to Madam — Wife to a very Reverend Divine, D. D. *Speciali Gratid*, who has of many Years past, to my Knowledge, in Mistake of her Husband's Right, taken Place at Table of a certain Justice o'th' Peace's Lady; and do advise her, that in order to maintain her Precedency, she wou'd *once more* send her Spouse up to a Commencement, and engage him to perform his Acts, and be readmitted, and take up his large Cautionary Bonds for her own and her Children's Advantage.

And I wou'd further observe, for the Use of Men who love Place without a Title to it either by Law or Heraldry; as some have a strange Oiliness of Spirit which carries them upwards, and mounts them to the top of all Com-

Company, (Company being often like bottled Liquors, where the light and windy Parts hurry to the Head, and fix in Froth:) I wou'd observe, I say, that there is a secret way of taking Place without *sensible* Precedence, and consequently without *Offence*. This is a useful Secret, and I will publish it here from my own Practice, for the Benefit of my Countrymen, and the universal Improvement of Mankind.

It is this : I generally fix a sort of *first Meridian* in my Thoughts before I sit down ; and instead of observing privately, as the way is, whom in Company I may sit *above* in point of Birth, Age, Fortune, or Station, I consider only the Situation of the Table by the Points in the Compafs, and the nearer I can get to the *East* (which is a Point of Honour for many Reasons; for — *Porrecta Majestas ad ortum solis*) I am so much the higher ; and my good Fortune is to sit sometimes, or for the most part, due *East*, sometimes N. B. E. seldom with greater *Variation* ; and then I do my self Honour, and am bless'd with *invisible* Precedence, *mystical* to others ; and the Joke is, that by this means I take Place (for Place is but Fancy) of many that sit above me ; and while most People in Company look upon me as a *modest* Man, I know my self to be a very *assuning* Fellow, and do often *look down* with Contempt on some at the *upper End* of the Table. By this *Craft* I at once gratify my *Humour*, (which is Pride) and preserve my *Character*; and this I take to be the *Art of Life*. And sticking to this

this Rule, I generally possess a middle Place in Company, even in the *vulgar* Account, and am at *Meat* as wise Men would be in the *World*,

Extremi Primorum, Extremis usque Piores.

And to this Purpose, my Way is to carry a little Pocket Compas in my left Fob, and from that I take my Measures imperceptibly, as from a Watch, in the usual way of comparing Time before Dinner; or if I chance to forget that, I consider the Situation of the Parish Church, and this is my never-failing Regulator.

I know some People take another way for this, and place themselves nearest the Dish they like best, and their Ambition is gratify'd where their Appetite is so. Eating well is commonly, and with Justice, call'd Good Living; and their Rule is that of *Horace*,

*Ut quocunque loco fueris vixisse libenter
Te dicas* — — —

And it must be allow'd as a Standard, their Honour lies in their Stomach; as indeed I have always thought that contrary to vulgar Notions, the Seat not of Honour only, but of most great Qualities of the Mind, as well as of the Disorders of the Body.

Give me leave to explain my self. I think I can reduce to this one Principle, all the Properties of the Mind : And by the way, as I take our *grand Devourer of Fire* to have the best Stomach of any Man living, I conclude him the greatest Person our Age, or any other has produced, not excepting *Cato's Daughter*; nor shall Time, altho' *edax rerum*, ever digest the Memory of one, who has a better Appetite than even Time it self: But to go on, does not the Stomach make Men *Ambitious*, *Covetous*, *Amorous*, *Obsequious*, and *Time-serving*? What made a certain Judge keep his Place on the Bench when his Brethren left it, but his Sense of Honour, i. e. his keen Appetite? Does not the Stomach alone carry all Debates in Both Houses, and support Parties, and make Court Parasites lose their Dinner *sometimes*, that they and theirs may Dine the better *all their Lives* after? Don't we use to say a Man of Honour *Stomachs* an Indignity? Is not *English Feeding* the Foundation of *English Bravery*; and good Claret, of *fierté* and *French Sprightliness*?

In short, *Courage*, *Honour*, *Wit*, and *Sense*, and all Arts and Sciences, take their Rise here; and this an Ancient has observ'd, *Magister artis ingenique largitor Venter*; which if be true, I will take upon me to declare our Vulgar Saying, that *Men have Guts in their Brains* is a Vulgar Error, and should be rectify'd, and that rather their Brains are in their Guts; and when we see some Men less Couragious, Witty, or Learn'd than others, we shou'd pity their bad Stomachs.

or Indigestion, rather than their Incapacity or Indisposition of Brain: I am so sensible of this, that I have of many Years disus'd, as an Absurdity, that Saying to a simple Fellow —
God help your Head; but I wish him with more Propriety, a good Stomach, or a better Dinner.

I cou'd here *Chymico-Mechanically* resolve Men's Parts into their Feeding, and shew what Sort of Humours and Genius must necessarily proceed from particular Sorts of Meats, and explain a great deal of the Heathen Mythology by it; but this I reserve for a Treatise by it self: Yet this I will say, that a Writer's Stomach, Appetite, and Victuals, may be judg'd from his Method, Stile, and Subject, as certainly as if you were his Mess-Fellow, and sat at Table with him. Hence we call a Subject *dry*, a Writer *infipid*, Notions *crude*, and indigested, a Pamphlet empty and hungry, a Stile *jejune*; and many such like Expressions, plainly alluding to the Diet of an Author; and I make no manner of Doubt, but *Tully* ground-ed that Saying of *Helluo Librorum* upon the same Observation.

Now, I say, it is evident, if this be true, that every Man at Meat is most *honour'd* when he is most *humour'd*, or when he sits nearest to that which pleases his Palate best; and consequently that is the first Place to him upon that Principle, and such Men must be allow'd to have the truest *Taste* of Honour of all others. I have observ'd these Sort of People have gene-rally

rally a great Propensity to Roast-Beef ; and it will be granted , that to sit even at the Foot of the Table next a Sir-Loin , which is a Dish of Dignity , and of old hereditary Knighthood , is in Strictness of Heraldry , more honourable than a Place next the biggest plain Country Squire at the upper End ; and I have often chosen it.

But to return from this useful Digression. The noble Personage afore-mentioned , who honour'd me with his Sentiments upon this *abstruse* Point , must be allow'd to have as good a *local Memory* as any Lord in the Kingdom , and has never been known once to *mistake, or forget, or recede from* that Place of Distinction , which is due to him. He cou'd settle the Forms of a Royal *Enterrement* , and adjust the Ceremonies of a *Coronation* , if Occasion were ; and I must add , but that he has more Honour than to be *officious* , he cou'd have determin'd that late controverted Point of an *English* Bishop's Place amongst *ours* , and had sav'd the House , had he been call'd upon , the Trouble and *Delays* of referring to *English Precedents*.

I say , his Lordship (who is expert in Heraldry , and as communicative of that useful Knowledge , as becomes Noble Spirits) has assur'd me , there is no Notice taken in that Science , of any Distinction of Place for learned Faculties , and for mechanical ones , such as appear on *Collar Days* , or riding the *Franchises* ;

they are below the Thoughts of a Man of Quality. He pretends not to know what *By-Laws*, or private *Compacts* of Precedency there may be between *Goldsmiths* and *Grocers*, *Vintners* and *Shoemakers*.

I have now before me a Table of Precedence given me by the same Noble Hand, reaching down from a Prince of the Blood to a Country Squire, and regarding every *Branch* of their Families in the *minutest* Manner; which I reserve for my own Use, and am *envious* enough to deny it to the World; and the rather, that it is to be found in *Mackenzey* and *Gwillim*, and may be had for Half a Crown in the Office.

The Case being so, there can be no other Way, as I conceive, of deciding a Question of Precedency between the Two Faculties of Law and Physick, but by enquiring into their *Antiquity* and *Dignity*; and which soever of them shall appear to be most ancient and most useful to the World, I presume the World will in Justice think fit to have the greater Honour for, and give the Precedence to.

I take it for granted, that Priority of Time, *ceteris paribus*, gives a Preference of Place, and this naturally, or by common Consent, for that I take to be the Meaning of *Nature* in most Cases, *viz.* what is found reasonable in it self, and has been always agreed to by Mankind, and is confirm'd by constant and

uninterrupted Practice ; and this I desire some young Preachers to take good Notice of, and get by rote. I likewise, by the way, take upon me, now I think of it, to advise a certain Deacon of my Acquaintance, to read Doctor *Cumberland* all through, and twice, before he presumes to plead the *Law of Nature* in the Pulpit ; to learn Mathematicks before he pretends to demonstrate there ; to peruse *Aristotle*, *Tacitus*, and the State Tracts, before he meddles with Politicks ; and be able to act *Eteocles*, before he attempts Greek Quotations in his Sermons. What if *Jocasta* or *Antigone* should hear a Mispronunciation from the Pulpit, or any other of those young Greeks, who so lately did an Honour to *Euripides*, transported their Audience into *Thebes*, and inspir'd the old Batchelors on the foremost Bench, with that παρόντων νόον, which they so handsomly represented.

I say, Time gives a natural Right of Precedence by common Consent, and hence Age is honour'd above Youth, and by it. The very Heathens thought it Indecency, and a Trespass in point of Manners, *si juvenis seni non assurrexerit*, if a young Man did not rise up and give way to an older ; and the Cannonists I hope will be ingenuous enough to own, tho' in this Argument against their Brethren the Civilians, that it was a Rule of the Primitive Church, that a Deacon should not sit in the Presence of a Presbyter : In a word, Wisdom and

and Experience, which are divine Qualities are the Properties of Age, and make it honourable, and Youth in the want of them contemptible.

But I don't say this to mortify or discourage young Men. I would not by any means have them despise themselves, for that is the ready way to be despis'd by others ; and the Consequences of Contempt are fatal. For my part, I take Self-conceit and Opinionativeness to be, of all others, the most useful and profitable Quality of the Mind. It has, to my knowledge, made Bishops, and Judges, and smart Writers, and pretty Fellows, and pleasant Companions, and good Preachers. It is a sure way of being agreeable to the Ladies, who ever judge of Men, as they observe Men do of themselves. If all Men were to have the same Opinion of themselves that others have of them, there would not be, out of meer Shame, above Two Sermons next *Sunday* in this large City, nor Five Lawyers to go through with the Business of next Term. Self-conceit supports the Dignity of Church and State, and I pronounce him an Enemy to the Publick, who is so to that.

Much less do I intend any trouble to young Clergymen of the Court or City by the foregoing Remark ; as if because Deacons of old us'd to stand before Presbyters, that now it were fit to rise when they come in, or give the Civility of the Hat or Wall to any rusty

Rum

Rum in the Street. I know the Inconvenience of that mistaken Piece of old Breeding to both Parties, and think it prudently laid aside. It is Respect to an old Parson not to oblige him to uncover in the Cold, and unsocket his Head with both Hands, and so dabble his Gown out of Ceremony ; it is the same Respect to a spruce Bob, to let it lie quiet and undisturbed in its Hat-case. I know no Reason, why Powder and Oil should submit to Grease and Greyness, that a White Wig should lower to hoary Hair, or a brush'd Beaver strike to a *Carolina-Hat* with Stays.

I cannot forbear here to applaud the present Refinement of Ecclesiasticks in their Habits, and say they are more primitive and regular in their Dress than those of any Age before them. A Clergyman ought to be *noōμιγν*, i. e. not as we read it, of *good Behaviour*, but well dress'd ; as indeed nothing contributes more to polite Behaviour than good Cloaths. This is a Various Reading ; and here I observe, for the Use of young Stagers in Divinity, That nothing will bring them into greater Repute for deep Learning, than to enterprize in Criticism, and adventure betimes to change the common Reading of any Text in the Bible. This single Word is, in my Opinion, enough to vindicate their Silks and Velvets against all the Fanaticks in Christendom, and our own Canons to back them.

It is an old Observation, That Piety is mostly supported by the Female Sex ; so that whatever is agreeable to them is for the Advantage of Religion, and consequently the Clergy shou'd dress in respect to the Ladies, (*i. e.* for the Good of the Church : And indeed I have known some of the younger Sort, that could not Preach with a *ruffled* Band, or Wig out of *Curl* ; and a certain Lady of my Acquaintance, very *religious*, and who had a good *Taste* of Men, always made a Judgment from the Air and Dress of the Preacher, and never relished any Doctrine that came not recommended with a *Scarf* and a *Diamond-Ring*. I am not one that ——— *Ambitiosa recidet ornamenta*, wou'd strip the young Clergy, and trench their Decencies of Dress : So far from it, that I wish them with all my heart greater *Elegance*, and *finer Apparel*. Well fare the Heart of that sprightly Youth, a Deacon of this Church, who I foresee shall first adventure to *hoop* his Canonical Coat, and *border* his Band or Shirt with *Mechlin-Lace*, or a moderate *Fringe*.

But to return from this *Incident* to my Subject again (from which a vast impetuous Force of Wit, and Learning, and Love of my Country have led me Devious) the nicest Logician will allow it a fair way of arguing in all Cases to refer to *Things* what is true as to *Persons*, and therefore I conclude, if Physick be a Faculty more ancient than that of Civil Law,

then it literally *goes before* it, (*i. e.*) takes Place of it ; and I hope it will not be denied, that Physick is as old as the Occasion of it ; as old indeed, within a few Days, as Mankind ; which can by no means be said of the other, in comparison, *Upstart* Profession ; unless any one will be so hardy to affirm, there was a *Doctor's-Commons* or *Bishop's-Court* in Paradise. And if any Man should insist to know the Year and Day of the Rise of Physick, I take him to be ignorant of Religion and History, and will disdain an Answer ; tho' I could tell him not only what the first Distemper was, and that Epidemical, *viz.* a Falling-Sickness, but also who it was that cur'd it ; but I don't think fit to gratify Dulness and Ignorance so far.

I have ever blam'd St. Jerom in my heart for Indiscretion, that when some pragmatical Deacons set up for Equality with Presbyters, he to humble them, made Presbyters equal in effect to Bishops ; and I could do something of the same Kind in the present Dispute, and shew those assuming Civilians, that they can with so little Reason arrogate a Place above Physicians, or an Equality with them, that, in my humble Opinion, some Faculties which they have in Contempt, are superior to them in Point of Time : Which I have already prov'd to be the natural Ground of Precedency ; and it is enough here but to name the excellent Faculties of *Musick* and *Poetry*, whose Antiquity, I

think, no Man of Sense or Modesty will call in question.

But having mention'd Poetry, I must go aside a little to salute my worthy Friend the *Professor* of, or to speak more properly, the *Reader* in, that Faculty in *Oxford*, who has befriended the World so much by his incomparable Performances of that Kind, especially his latest. I will own he has taught me, and I believe some other Gentlemen who had lost their *Latin*, the true Grammatical Construction of *Virgil*, and deserves not our Acknowledgments only, but those of *Eaton* and *Westminster*. I am sensible, Construction is as necessary to the Relish and Use of an Author, as Chewing is to Taste and Digestion. However, I must take upon me to admonish him of one great Mistake, and I know that the Modesty of the Man, and the good Nature familiar to him, and which shines as much in his Conversation, as Wit and true Poetry does in his Works, will bear it from a Friend. He has more than once, as I remember, put *Jessamine* for *Sweetmarjoram*, the true Version; but as this, and a few more, are his only Variations from the Letter of the Original, it may well be excus'd; my Fear is, that Schoolboys may come to suffer by his Mistake. I dare venture to affirm, in favour of that good Pot-herb, that *Sweetmarjoram* is not improper either in *Froth* or *Heroicks*.

Tho'

Tho' I think what has been urg'd, is sufficient to weigh in favour of the Faculty I have here espous'd ; yet, upon occasion, I could allow all this to go for nothing, and place the Controversy upon another Footing, and argue from the natural Dignity of Medicine it self, and the universal Use and Benefit of it to Mankind : For it is well known, that Physick has been always necessary to the World, and what Mankind cannot be without. It has been requisite in all Ages and Places, which is more than can be asserted in behalf of Law, either Civil or Canon. I don't believe they know any thing of these in *China* or the *Mogul's Country*, but we know they do of Physick, which prevails in the *East*, which supplies us with great part of our *Materia Medica* ; and no English-Man ought in Gratitude to forget, that the great Genius and Honour of *England* was cur'd of a Fit of the Gout by a salutary Moss from the *East*.

But that is not all, the Force of Physick goes further than the Body, and is of use in relieving the Mind under most of its Disorders : And this I dare venture to affirm, having frequently made the Experiment upon my own Person with never-failing Success ; and this I did by the Direction of my worthy Parish Minister, who is indeed an excellent Divine, and withal an able Physician ; and a good Physician only to be the better

Divine. That good Man has often quieted my *Conscience* with an *Emetick*, has dissipat'd troublesome *Thoughts* with a *Cordial*, or exhilarating *Drops*, has cur'd me of a *Love-Fit* by breathing a *Vein*, and remov'd *Anger* and *Revenge* by the Prescription of a *Draught*, thence call'd *Bitter*; and in these and Jother Instances, has convinc'd me, that *Phyfick* is of use to the very Soul, as far as that depends on the Crasis of the Body.

— *Mentem sanari corpus ut aegrum,
Cernimus et flecti Medicina posse videmus.*

Lucret.

And I am so fully perswaded of this, that I never see a Wretch go to Execution, but I lament that he had not been in the Hands of a good Physician, who would have corrected those peccant *Humours* of his Body, which brought him to that untimely Death.

Now can any thing like this be pleaded in behalf of one or other of the Two Laws we are dealing with, or of both together? By the way, I must observe here, that these two Laws, Civil and Canon, are put in Couples for their Unluckiness; and, I think, they ought to be muzzled too. And here lies the Disadvantage of the present Dispute; *Phyfick* we know is a plain simple thing; now that this single Faculty, without one Friend on Earth to take its Part, and be a Second,

should

should dispute with a Pair at once, is as if one poor Blood-Hound should engage with a Couple of Mastiffs ; or that a Man should fight a Gentleman and his Lackey, or with a single Rapier against Sword and Pistol ; 'tis very foul Play, and Standers-by should interpose : So hard are the Terms of this Debate ; but there is no Help for it : These Two fast Friends can scarce be parted , and are seldom found asunder ; they must rise and fall together. My Lord Bacon us'd to say, very familiarly ——— *When I rise, my A——— rises with me.* I ask Pardon for the Rudeness of the Allusion ; but it is certain that the Canon-Law is but the Tail, the Fag-end, or Footman of the Civil, and like Vermin in rotten Wood , rose in the Church in the Age of its Corruption, and when it wanted *Physick* to purge it.

But I am weary of proving so plain a Point : To me it is clear beyond Contradiction, that the Antiquity and Dignity of Physick do give it the Precedence of Civil Law and its Friend. I could here very easily stop the Mouths of Ecclesiastical Civilians, by an Example or Two of great Authority ; but I hope they will take the Hint, and save me the Trouble : And for Lay-Professors , I will only say, he that is not convinc'd, has little Sense not only of Religion (perhaps that is their least Consideration) but of good *Manners*, and *Loyalty*, and good *Fellowship*. The Blood of the

the *de Medicis* flows in the best Veins in Europe ; and I know not how far any Slight offer'd to the Faculty may exasperate the present King of France, or the Grand Duke, to a Resentment prejudicial to our *Wines*, and the publick *Peace* and the present *Posture* of Affairs. All that love their *Country*, and right good *Florence*, will perceive by this , on which Side of the Argument they ought to appear.

And now for the universal *Peace* of Mankind, I make the following Rule , to be observed by all Professors in each Faculty, and their Understrappers : I decree , That a Doctor of Physick shall take Place of a Doctor of Laws ; a Surgeon of an Advocate ; an Apothecary of a Proctor of Office, and a Tooth-Drawer of a Register in the Court. I intended this for a Parallel ; but here it fails me, and the Lines meet.

I shall now only observe further, That as the Case seems desperate on the Side of Civilians, in Point of Reason, so I hear they have another Game to play, and are for appealing to Authority ; as I have known a School-Boy fairly beaten at Cuffs, run with a bloody Nose to complain to his Master. I am creditably inform'd , there is a Design on Foot to bring in Heads of a Bill in Favour of Civilians next Sessions of Parliament ; but how generous that Sort of Proceeding is , I leave the World to judge. I am but one, and will certainly oppose any such Motion in my

Place,

Place, tho' from the Number of Civilians in the House, I have reason to apprehend it will be to little Purpose. The College, a true *Alma mater*, has dubb'd most of us Doctors, and has been more Wise than Christian in her Favours of that Kind; for *she has not given, hoping for nothing again.*

But here I enter my Protest against all Designs that may any way prejudice so great and illustrious a Body of Men, as our College of Physicians are; and I shall take care to draw out the Substance of this Argument, and present it in short Heads to each Member at a proper Time, and am not without some Hopes that Reason may weigh with them.

In the mean Time, I hope a worthy Gentleman, a Member of our House, will stand up on that Occasion, and assert the Rights of a Faculty, which he has enter'd into, and does an Honour to. It must be remember'd to his Credit, that being equally skill'd in Physick, and Civil Law, and perhaps in Divinity as well as either, he chose to commence in Medicine, having chiefly qualify'd himself for that noble Faculty by *repeated Travels*, and enrich'd his Mind with many *curious Observations*, which the World may, in Time, expect *incredible Benefit* from.

If any Man thinks fit to reply to this Argument, and rectify any Mistakes in it, I desire him to preserve his Temper, and debate the Matter with the same Coolness that I have done,
that

and no Blood may be drawn in the Controversy, nor any Reason given me to complain of *Civili's vulnera dextra*. As *Civilli* chiefly engag'd me on the Side of Physicians, so in some Measure, a Sense of *Grazing* for a Faculty to which I owe the Comforts of Life, and perhaps Life it self, having receiv'd from it unspeakable Ease in the Two inveterate Distempers the *Spleen* and the *Gout*.

BY THE 10th of October 1708, I was sent
into the walls of St. Omer, where I have
been in waiting for the French King to receive
him in his progress towards the town of Calais,
where he was to meet with **F****O****R****T****I****N****T****S**.

The 12th of November I went to the
chambers of *Madame de Montespan*, who
had given me leave to go to Paris, and
there to see the King, and to have
the opportunity of presenting my
service to him. I was received by
Madame de Montespan with great
affection, and was admitted into
the presence of the King, who
had given me audience, and
had sent for me to come to him
in his chamber, where I had
the honour to present my
service to him.

A side of glass at the window of my
chamber, in the absence of the Queen, was
shattered, and the glass lay upon the floor, and
was broken into many pieces, and the
King, who was in the room, said to me,